

Cultivating young Hearts on the Fertile soils of Islam

فِقْهُ الطَّهَارَةِ

The Fiqh of Tahaarah¹

Lesson 9

صِفَةُ التَّيْمُمِ

(A Description of Dry Wudhu)

This lesson will cover how to perform **التَّيْمُمِ** correctly and the occasions and times when we should perform **التَّيْمُمِ**.

The word **التَّيْمُمِ** comes from the root letters **يَم** which carries the meaning of intent and purpose.

The meaning of **التَّيْمُمِ** according to Islamic Law (الشَّرْعِيَّةُ الْإِسْلَامِيَّةُ) is

التَّعَبُّدُ لِلَّهِ تَعَالَى بِقَصْدِ الصَّيْدِ الطَّيِّبِ لِمَسْحِ الْوَجْهِ وَالْيَدَيْنِ بِهِ

An act of worship dedicated to Allah by seeking clean earth to wipe the face and the hands with.

¹ Compiled by Abu Ameenah AbdurRahman Bennett.

The practice of **النَّيْمُ** is a special act of worship because it was only prescribed for the Ummah (nation) of Prophet Muhammad (ﷺ). Jaabir reported that the Prophet (ﷺ) said,

أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي كَانَ كُلُّ نَبِيٍّ... وَجَعَلْتُ لِي الْأَرْضَ طَيِّبَةً طَهُورًا وَمَسْجِدًا فَأَيُّمَا رَجُلٍ أَدْرَكَتُهُ الصَّلَاةُ صَلَّى حَيْثُ كَانَ

I have been given five things which were not given to any Prophet before me... (2) The earth has been made for me (and for my followers) **a place for praying and a thing to perform dry purification**, therefore anyone of my followers can pray wherever the time of prayer is due.²

The nations before our Muslim nation could only ritually purify themselves by water, and if they could not find water, they would remain in that state until they could find water. Truly, this is a great blessing bestowed upon the nation of Prophet Muhammad (ﷺ), and we should show our gratitude towards our Creator by thanking him with our hearts, tongues and limbs.

Do you know reason behind why Allah revealed this verse:

فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ^{١٢}

...and you find no water, then **seek clean earth** and wipe over your faces and your hands [with it].

[Al Maa'idah 6]

Well, one time, 'Aa'isha was travelling with the Prophet to a place called Baida, and when they arrived there, 'Aa'isha lost her necklace. So the Messenger of Allah (ﷺ), along with other people, started to search for her necklace. In this place called Baida, there was no water to be found and the Prophet (ﷺ) or the people had no water with them. So the people came to Aa'isha's father, Abu Bakr and said, "Do you see what 'A'isha has done? She has held back the Messenger of Allah (ﷺ) and persons accompanying

² Muslim (521).

him, and there is neither any water here or with them.” So Abu Bakr went to his daughter and found the Prophet (ﷺ) sleeping with his head on her thigh. So he said to his daughter, “You have held back the Messenger of Allah (ﷺ) and other persons and there is neither water here nor with them.” So the Messenger of Allah (ﷺ) slept until dawn, and when he awoke, Allah revealed the above verse, teaching the Prophet (ﷺ) and the people how to make **النَّيْمُ**. We bet you are thinking about what happened to the necklace. Well, ‘Aa’isha eventually found her necklace under the camel they were travelling on!³

So we learn that **النَّيْمُ** is a type of purification in Islam that **removes us from a state of ritual impurity** (رَافِعُ اللَّحْتِ). We know it is a type of purification because (a) Allah says

فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِّنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ^٦

And you do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends **to purify you**

[Al Maa'idah 6]

and (b) the Prophet's statement (ﷺ):

وَجُعِلَتْ لِي الْأَرْضُ طَيِّبَةً طَهُورًا

The earth has been made for me a place for praying and a thing to perform dry **purification**.

So a condition (شَرْطٌ) for purifying ourselves through the special act of **النَّيْمُ** is that water cannot be found, as mentioned by Allah in the previous verse. But what do we mean by our statement “**water cannot be found**”?

³ Muslim (367).

- ✓ It could mean that there is no water in the house at all or any water to be found when you are travelling on a journey.
- ✓ It could mean that water can be found but it has to be purchased from a shop but you have no money to buy it. This falls under the general ruling of not finding water.
- ✓ It could mean that he and his family only have a small amount of water that he and his family need for drinking, and so out of a need, **التَّيْمُّ** becomes permissible.

We can add other situations for when it is permissible to perform **التَّيْمُّ** even though water can be found:

- ✓ There could be an abundance of water at home but by using this water you harm yourself or become ill after using this water. This now falls under the part of this verse when Allah says

وَأِنْ كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ ۖ

But if you are **ill** or on a journey...

- ✓ There could be an abundance of water but the weather is extremely cold and you fear that you could seriously harm yourself or become ill if you perform **الْوُضُوءُ** or **الغُسلُ** with freezing water. So, unless he can heat the water up, it is permissible for him to perform **التَّيْمُّ** because Allah says in His Book

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۗ

And do not throw [yourselves] with your [own] hands into
destruction.

[Al Baqarah195]

So what happens if we have a little bit of water that is not enough to perform **الْوُضُوءُ**? For example, you have enough water to wash your face and hands

but then you run out of water. In this scenario, you should wash your face and hands with the water and then perform **التَّيْمُمُ** because you never had enough water to make a complete **وُضُوءٌ**. The reason why we start with the water first is so that we can prove it to be true that there is not enough water. So what is the evidence for this? The evidence is Allah's statement:

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ^{١٦}

Therefore be careful of (your duty to) Allah **as much as you can**.

[At Taghaabun 16]

We also have the words of the Prophet (ﷺ):

وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ

And if I order you to do something, then do of it **as much as you can**.⁴

So we are ordered to wash our body parts when performing **الْوُضُوءُ** and so we wash our faces and hand but then the water runs out. So now we have been careful in our duty to Allah as much as we can and now we should perform **التَّيْمُمُ** because water cannot be found to wash the rest of our body parts.

So now we know some of the occasions when we can perform **التَّيْمُمُ** but what substance do we use to perform **التَّيْمُمُ**? Well, the scholars say we can perform **التَّيْمُمُ** with anything that is produced naturally on the surface of the earth. The evidence for this is Allah's statement,

فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا^{٤٣}

...and you find no water, then seek **clean earth**.

[An Nisaa' 43]

⁴ Al-Bukhaari (7288).

The scholars say that the word **صَعِيدٌ** means anything that produces naturally on the face of the earth, such as sand, dust, clay and stones.

So now we want to know how to perform **النَّيْمُ** according to the Qur'an and Sunnah of our beloved Prophet (ﷺ). We learn the body parts that we wipe over during our act of **النَّيْمُ** from the verse that we have repeatedly quoted throughout this lesson:

فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۖ

And you do not find water, then seek clean earth and **wipe over your faces and hands** with it.

[Al Maa'idah 6]

The scholars say that performing **النَّيْمُ** has two obligatory parts:

1. **Order (التَّرْتِيبُ)** - and this means that we must rub the face before we rub the hands.
2. **Continuity (المُؤَالَاةُ)** - and this means that we must make sure there is no lengthy delay between cleaning the face and the hands.

So now we will provide a description of how to perform **النَّيْمُ**:

- (1) **الْوُضُوءُ** (يُسَمَّى) he says **التَّسْمِيَّةُ** (Bismillaah) just as we do when performing **الْوُضُوءُ**.
- (2) **(وَيَضْرِبُ الْأَرْضَ بِيَدَيْهِ ضَرْبَةً وَاحِدَةً)** and then he strikes the earth once with both of his hands, and this includes anything that naturally produces on the earth's surface, such as sand, dust, stones.
- (3) **(يَمْسَحُ وَجْهَهُ بِبِاطِنِ يَدَيْهِ وَكَفَيْهِ)** and then he wipes his face with the palms and fingers of his hand.
- (4) **(يَمْسَحُ الْكَفَيْنِ بَعْضَهُمَا بِبَعْضٍ)** and then he wipes one hand with the other hand.

Al-hamdulillah, this concludes our lesson on **النَّيْمُ**.

Questions on التَّيْمُّم

Answer the following questions by reading the text of the lesson carefully:

1. What are the root letters for the noun التَّيْمُّم?
2. What does التَّيْمُّم mean according to Islamic Law?
3. Why is التَّيْمُّم a special act of worship?
4. In your own words, explain briefly why Allah revealed the verse about التَّيْمُّم.
5. What is the Arabic phrase for removing a state of ritual impurity?
6. How do we know that التَّيْمُّم is a type of ritual purification in Islam?
7. A condition (شَرْطٌ) for purifying ourselves through the special act of التَّيْمُّم is that water cannot be found but what other meaning can we add to the statement “water cannot be found”?
8. Even if water can be found, there are situations when we can still perform التَّيْمُّم. When are these situations?
9. Explain what we should do when we only have a little bit of water that is not enough to perform الوُضُوء.
10. Quote the evidence in the lesson that teaches us what to do when we only have a little bit of water that is not enough to perform الوُضُوء.
11. What substance do we use to perform التَّيْمُّم?
12. According to the scholars, what does the word صَعِيدٌ mean?
13. What are the two obligatory parts of التَّيْمُّم?
14. In your own words, explain how we perform التَّيْمُّم.